

136 their ransacking of a heap of old crushed sugar-cane stalks, commonly spoken of as "cane-trash," which lay in front of the mill. To all appearances this refuse pile was not inhabited, but when the ants commenced their search of it, it proved to be literally alive with land crabs and with insect life of various kinds. As a rule, these occupants which succeeded in reaching the surface of the pile, did so in each case with several ants clinging tenaciously to them. Now and then one of the flying creatures, such as a cockroach, would endeavor to escape by means of its wings, but would usually alight within a few feet in order to try to rid itself of the clinging ants, but it usually found that these efforts were rewarded only by an attack of a larger number of the pests.

After two or three hours of hunting and feasting in this clearing, the army of ants took its way up the river-bank and disappeared into the jungle, leaving no trace of its visit save an empty crab-shell or other mute reminder here and there.

- [538] Many stories are told by the Cayapa and others of the work of these ants, some of them tending to show what may be regarded as a certain degree of sagacity on the part of the ants. That they work in unison in their attacks on small animal life is shown by the above personal observation, and this fact may be taken as in a measure corroborative of the following experience of Señor Don Calixto Ramírez, who has resided for many years in this region and who has had excellent opportunities for observing its natural history.

shaming, ridicule, the application of bitter tasting substances, or frightening the child with stories of cannibalistic ogres.⁷ Thus, within the psychoanalytic framework, the seeds of dependency drinking are sown and begin to develop.

. . . oral frustrations in the infant result in cannibalistic fantasies toward the mother's breast and her total person. Because the child projects its feelings and fantasies, it also views the external world as cannibalistic and develops fears of objects in it. This results in an unconscious fear of being devoured by the love object. The vagina, which is unconsciously equated with the mouth, comes to represent the castrating, devouring organ. Such anticipations result in avoidance of the heterosexual object . . . (Bieber 1962:6-7).

For the Cayapa, the equation of vagina:mouth is not at all unconscious. The vagina dentata motif is clearly present, and sexual intercourse is spoken of as the vagina eating the penis. As for cannibalistic fantasies, they still exist in the stories that the Cayapa tell of the wild Indians who lived in the area before them; these Indians were cannibals and preyed on the Cayapa. The fantasies are also used to manipulate events. When I first explored the Cayapa area up to the Rio Tigre, I decided to do my work among the Cayapa of the San

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